SUPERSTITION AND SPIRITUALITY
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The burden of my essay is: Superstitions have no meaning for me. Vemana, the great telugu poet, says, "Of what use is your worship of God, if your heart, your chitta, is not pure." The Realisation of God is, therefore, based on the purity of one's heart. In Sahaj Marg, at the time of initiation, the aspirant's heart is cleansed of the dirt, grossness, impurities and complexes. After that, the descent of Master into the heart of the aspirant is prayed for. The heart is the nucleus of the human system. Unless it is purified higher spiritual evolution is an impossible factor. When we talk of spiritual evolution, we mean the realisation of God. According to our system God is neither Sakar nor Nirakar but beyond both. It is the Ultimate Reality, the highest goal that any man can aspire for.

From the Vedic and Upanishadic times to the present one, if we make a study of the transformation of the conception of God, we find a lot of Gods gaining entry into the spiritual realm. Alas! What a fall, my friends, from that Absolute Reality! Unfortunately these Gods are taken for the Ultimate reality. As our Master puts it, "Gods are like the different functionaries of Nature, set to work out Her will like the different parts of a machine." In other words these Gods are just power-points having their allotted places and discharging their specific functions in the spiritual field. In our ignorance, may be due to our superstitious belief, we identify them with the Ultimate Reality, Even our own so called Guru's light fails to dispel this ignorance or wipe off this superstitious belief, for his realisation is only limited. Our elders are not fools in giving specific names to every one of these Gods. When they call a particular God, Subramanya, they mean that God only and none else. Panchayat president, means the president of a Panchayat only and certainly not the president of the Indian Republic. So we have to recognise this wellmarked difference in the levels of function of the several Gods and the God, the Ultimate Reality. Often times we are led astray in the spiritual field because we have not fixed our goal properly. Fix your goal first. Be constantly conscious of it. In Sahaj Marg the goal is the Ultimate Reality. Nothing short of it should satisfy us. When once we are sure about it, we are always conscious of it; half the battle is over. The other half is for Master to fight it out and win it for us. For want of a clear conception of our goal we suffer from ever so many obstacles. We shift ourselves from system to system. Added to this, our superstitious belief plays a havoc on us.

Superstition means belief in omens and signs, false worship and religion, an ignorant and irrational belief in supernatural agency, belief in what is absurd, without evidence and excessive reverence or fear based on ignorance. These things may be due to our social or religious practices or what has been going on for a long time in the name of religion and worship. There must therefore be an attempt at removing these things and motivating the human being to the Ultimate Reality. Otherwise what little subtleness is there in us will be lost and we will definitely become gross. That is why I say superstition is a kind of darkness. It cannot stand the light. It is a child of ignorance, it hates and flees from knowledge. As Reality dawns, superstition fades out.

Sahaj Marg aims at making an aspirant realise the Ultimate Reality. The process is made possible and the progress quick by the transmission of the Ultimate force into the heart of an aspirant. It alone is capable of 'Chitta Vritti Nirodha'. Neither the supramental force nor the penultimate one can make the aspirant think of the Ultimate. So Sahaj Marg is unique by itself. It is void of all austerity, all the vigours of performance, all the intricacies of vain, excessive, useless philosophy. In fact it is no philosophy; it is practice itself; it is action–oriented; its built-in technique is transmission. The aspirant's soul feeds on 'transmission'. He is moulded after Master's being, grows himself into the 'Ultimate Reality'. An aspirant's mind is slowly but surely cleansed of all superstitions and false notions of God. He may certainly get doubts. But these doubts get themselves automatically removed, when he gets every time a spiritual experience, otherwise called 'imperience'. So our idea of the Ultimate Reality is not founded on fear or ignorance. But it is the goal we have fixed before ourselves and its realisation made surprisingly simple within an unbelievably short time, all by the Grace of Master, of course! The aspirant is at perfect liberty to test its efficacy at every stage and have his faith reinforced by his own experience.

So the question of greatness of Gods does not arise at all. Gods are there, no doubt but to realise them is not our goal. We have to realise the one that is beyond all these Gods. Is there anybody to take us to that goal? Our Master says, "Yes, I can". All that we have to offer Him is our tiny heart. Our heart is the field of His operation. Let us, therefore, trust Him and entrust ourselves to Him. Transplantation of heart may be an impossible task for a practitioner in a rural health clinic, or for a physician in an urban hospital, but certainly not for an expert surgeon in a well-equipped modern hospital. **We have got a doctor among ourselves, the only expert to take us to the Ultimate Reality. Sahaj Marg definitely paves the way for the Realisation of God-thanks to the Grace of our**

Master and his 'pranahuti'–in one's own life time provided one is sincere and has faith in Him and gives oneself upto Him.

I offer this flower, this gift of Master unto Master Himself.

Let me conclude my essay with a quotation from Tagore's 'Fruit-gathering'.

"Your speech is simple, my Master,
But not theirs who talk of you"